

National Assembly, and the charge might have been believed to this day had not Burke set forth, in the strongest terms, their true position. His description of those who would have thrown England into the throes of a revolution is one of the best sketches that can be given of a people dissatisfied with, and destitute of, all respect for law and authority. It serves also to show to better advantage what was the true opinion of the great body of the English people concerning the French Revolution. He demonstrates most clearly that: "we should fear God; look up with awe to Kings; with affection to Parliaments; with duty to magistrates; with reverence to priests; and with respect to nobility." This was no doubt the spirit that existed among the English people, but it required the pen of a Burke to describe it, and in doing so how well has he made it in accordance with the teaching of the Catholic church on the same subject. He said that, when the idea of a revolution was brought before their minds, it was natural that they should be so affected. The Catholic Church under similar circumstances would say that it was right, and for the same reason, given by Burke, that should other principles prevail, there would follow, as followed in France, that period of vice and licentiousness which in the justice of God would render them "perfectly fit for, and justly deserving of, slavery through the whole course of their lives."

In matters pertaining to the welfare of England as a nation, there was found in him that independence which can truly be said to characterize the Catholic church in her actions, which in their compass interest the whole world. Elected for six years as the member for Bristol, it was

natural to suppose that he would have regard for its interests in matters relative to the financial policy of the country. It is true that he was their faithful representative; but it is too true that for his devotion to the general welfare of England, he was forced, in the face of sure defeat, to retire from the contest in that constituency. Why? Because he had foreseen, as his constituents had not, the baneful results that would surely follow the intolerant policy of Lord North's government towards America and Ireland. Seeing this, Burke had the courage of his convictions, and with that fearlessness which was his most notable characteristic, he boldly advocated, regardless of the consequences to himself, what he thought was right. True, it cost him the representation of Bristol, but it did not entail the loss of his principles. The people of Bristol were selfish; Burke was generous. He looked for the prosperity of England; they for the welfare of Bristol. Burke suffered the loss of his seat; he did not, however, suffer the loss of his reputation for honest and patriotic principles. So it is with the Catholic church. How many times might she have retained millions within her fold had she been willing to serve their selfish motives! How often might she have retained nations under the banner of the ancient faith had she been willing to alter her laws so as to meet their desires! But, like Burke, she could not, and preferred to see a part suffer rather than the whole. The principles of the Catholic church are, if I may use the expression, golden maxims presented to her by her Divine Founder; and by them she has been, and, when the occasion arises, always shall be, compelled to stand a willing victim and watch millions torn from